561 group" as is found among several East African tribes. Is such a social institution does exist among the Barundi, it plays no role in public life. Nor are there special bachelors' huts or kraals for such an age group, while among other Hamitic peoples of East Africa -- or peoples under Hamitic influence -- for example, the Massai, the Wapokomo [Pokome], and the Galla, these age groups constitute the principal structure of the entire social life.

Among the Massai there are three age groups: the boys living with their parents, the unmarried youths (of the warrior caste) who live together in their own kraals, and the peaceful married men. Similarly among the Wapokomo and the Galla there are: first, the boys; second, the various age groups of those who have been circumcised at the same time, or Luva; and third, the class of the older men, or Gada. (A. Werner, "The Galla of East Africa," Journal of the African Society, Vol. 13, 1914, p. 262 ff.) In Ruanda the youthful band of warriors which usually appears at the court of Musinga for festive occasions and performs war dances might suggest that such an "age group" of unmarried youths exists among the Batussi, but perhaps they are only a kind of cadet or page corps of the king (see p. 65).

● 888 775 Old persons who have lost their physical and mental agility are seldom seen since they remain within the homesteads. Their next of kin take care of them until their death (ukufa), perhaps less for reasons of piety than for fear that if they treated them badly they might take revenge after their death as spirits.

763 When a person is dying his family usually gathers around him. Immediately after death, the women in the house and the neighborhood raise a loud and plaintive wailing while the men close the eyes of the deceased, bend his arms and legs, and tie him up (in a crouched position) so as to prevent him or his spirit from returning. Preparations are immediately made for the burial.

764 171 Burial in a crouched position is also the custom in Ankole, Mpororó, Ufipa, and in other Bahima states, also among the

482 this would result in this person's or his father's death. A child
784 who my mistake sits on the pad will stop growing unless it spits on the pillow so as to ward off evil (No. 19, p. 553). Most probably the underlying reasons for this fear are totemistic conceptions.

3. Missions

797 The extreme pride of caste and race of the Batussi is the
563 main reason the work of Christian missions has had little success in Urundi. Teachings about the brotherhood of all Christians require the Mutussi to regard himself as the equal of his "slave," the Bahutu, or even to associate in a brotherly manner with the [139] despised pariahs, the Batwa. The Mutussi bluntly rejects these ideas outright, not for religious but for social reasons, and it is obvious that every Mutussi will prohibit the Bahutu over whom he rules to join a religious community whose teachings aim at leveling the deep social chasm on which the political rule of the Batussi over the large mass of the Bahutu is based.
797 Among the Bahutu the missionaries are opposed by strong and persistent enemies: the priests (kiranga), medicine men (abafumu), and the members of secret religious societies (for example, the ababandwa), who control the spiritual and emotional life of their countrymen and whose connections and organizations form a network over the entire land. Although
797 Christian missionaries have been active for more than 30 years
735 in the country, their work is still limited mainly to the poor
737 and destitute who have no contact with their own people. Van
888 der Burgt writes: "Most of those who come to the missions are starving persons during the frequent hunger epidemics and decrepit old men and women who have been cast out by their families. It would be easy to fill an old people's home with hundreds of inmates within a few weeks, for many of them are drowned by their families in the nearest river. Cattle are much dearer to the heart of the Murundi than are his aged relatives" No. 23, 1905, p. 178). As to the rest the rest there are only very few Barundi who have become Christians from inner conviction.